

3
A deuoute Epylle or Treatye
for them that ben tymorouse
and fearefull in Conscience
whych Treacyse yf yt be
well red ouer & folow-
yd wyll byynge the
Reders out of all
Scruplefylte
of Conscience

and scruple feare / & byynge them
to the holy feare and Loue of al-
myghty God. Capped by a bro-
ther of Syon (Called wylliam
Bonde a Bacheler of Diuynite)
on whose soule

Jesu haue mercy.

And sent to a deuote
Relygious woman of
Denney. At y Instance
of one of her spūall fren-
des. And by that same frede
ouerseen / & deuoyded in to .xx.
Chapitres, to the more comfote
of the Reders. And yt may be cal-
led the Consolator of Tymorouse
and fearefull Consciencys.



The. fyrste Chapitre.

A Preamble or Introduccion in to this
Treatyse & of what thyng he entendyth
to speake of. The fyrste Chapitre.

Ouour Spouse of Jesu cryste. Oure lord
euer preserue you in his mercie/ and encrease
hys grace in your soule so to procede from betten to
betten in this oure paynfull pylgrymage: that lyke
as now ye be spowsyd to the son of god by grace: so
fynally ye may attayne to be parfytly maryed to our
sayd lord in glozy euerlastyng Amen. **Y**oure
charite mouyth me to wyte vnto you though vn-
quayntid/ bycause ye haue sent to vs many & diuers
tokens vnderferyd on oure parte. I require you for
the loue of our lord that ye do no more so. All our la-
boure & dyligence shulde be to haue tokens sente to
vs from heuen. what thyng or plesure in this world
may cōtent & saciate the soules of them y haue despy-
syd & vtterly forsaken all this world with his popes
and pleasures for the loue of Jesu cryst. Truly no
thyng. For these worldly pleasures may be rather a
let & gret hynderance to the holy loueyng soule/ yf yt
kepe not the selfe loose & fre from all suche vanyties
So delicate & precious is the loue of god/ that those
parsons whiche intende to haue yt/ must not only de-
spise all worldly pleasures: but also theyr owne wyl
& appetytes. And no maruel: for this loue of god ys
more pleasure & treasure to man then all the ryches of
the worlde. This notwithstanding I suppose that su-
che temporall tokens haue ben sūtred/ vsyd/ sent/ &
receyued of holy parsons: not for any pleasure that
shulde be taken therof: but as sygnes and tokens of
parfyt loue & charite, wherein they be vnyed & knyte

The secōde Chapitre. folio secūdo

In oure loyde god that sendyth o; receyueyth suche tokens. Now good sister I wot not what I may write vnto you for goostly exhortacion & spūall cōforte. by cause that byfore this tyme I haue nether wryten vn to you/ ne yet moche otherwayes haue ben acquainted with you. But your spūal frende hathe so instantly mouyd me therevnto: that I can not cōueniently denye his godly & deuoute request. Beseechyng oure moste mercifull loyde/ that yt may be to his honoure and youre spirituall comforte.

And for as moche as the holy prophet Dauid sayeth. Iniciū sapiencie timor dñi. The holy feare of god is the begynnyng of all goostly wysdom and spūall buyldyng. And the apostell Paule sayeth Charitas est vinculum p̄fectionis et finis p̄cepti. Charite o; the holy loue of god is the ende & knotte of all p̄fection. Therfore to cōbyne the begynnyng of goostly wysdom to the ende of p̄fection. I purpose sū what to declare of these tow accordyng to the sentence of holy scripture/ and after p̄ mynde of holy doctours & sayntes/ declarynge the same for p̄ spūall cōsolacion & goostly cōforte/ of suche deuoute sowles. as be sū what tymorous & ferefull in conscience.

Psalmo. C.

Coloss. iiii.

What ys the holy feare of God.

The secōde Chapitre.

Our holy feare of god/ys a spūall reuerence whiche the soule of man hathe to hys maker as the naturall chyld to his father. The chyld wyl not displese hys father/ be cause he is louthy hym naturally/ that he had leue suffer greuous paine/ then he wolde be out of the fauoure of hys father o; to be se-

De da. secund
Questio .ix.

The .iii. Chapitre.
perate from his presence. Thys ys a kynde naturall
reuerence and a chyldly feare. And suche is the feare
that we oughte to haue to God. Oure feare to god
oughte to be a kynde loueynge reuerence/so that we
had leuer suffre all paynes then to be seperate from
his grace. Thys as saynt Thomas sayeth is the mo-
ste parfyte feare/ that man may haue in thys worlde.
Thys feare although euery crystyan man & woman
shulde haue: yet more specially those þ ben the spou-
ses of cryste/ oughte to haue the holy reuerence/ and
reuerente feare of god. Thys reuerente feare ys the
locke of all perfeccion. It kepeth & preseruyth man
euer in the loue of God, and wyl not let hym retur-
ne ageyne to syn. It euer comyth wpth charite/ that
is the holy loue of god/ and departyth wth the same.
It euer lenyth and restyth vpon charyte/ and encrea-
syth wth yt. And neuer may be seperate from grace.
None may haue thys, but those that ben in the gra-
ce and fauoure of god. And none may haue this ex-
cellently/ but the spouses of cryste Jesu & suche that
hath forsaken the worlde for his loue.

What is the scruple feare & what yuells
comyth to vs there by. The .iii. Chapitre.



A nother feare there ys/ that ys ally-
mpled & comparyd to a bondman/
or a hyrd saruante/ whiche dothe
feare and drede hys master for hys
cruelte and Justice/ euer keepyng
and fulfyllinge hys comandemen-
tes for drede of punysshemente/ or
lest he shal take hys wages from hym. Thys feare

contentyth not god/ but rather yf yt be vndersecretly
 vsyd/ moche displeasyth hys grace/ and specially in
 those/ of whome god lokyth to haue an hys reueren
 ce/ that ys the holy louyng feare that I spake of be
 fore. These ben o/ shulde be all religious parsons.
 They oughte to tendre to god an holy louyng reue
 rence/ and not to feare god in hys Justice only wth
 a mistruste of hys mercy/ supposyng for every tyme
 full dampnation/ in theyre erroneous consciences.
 Thys ys the scruple feare/ thys contentyth not god/
 but yf yt be vsyd vndersecretly/ it soze displeasyth hym
 for yt takyth his honour & hys dew reuerence from
 hym/ as moche as man may. Thys feare the grete
 synners of the worlde haue some tyme. They feare
 dampnacion/ theyre conscience putteth them in re
 membrance of theyre syn/ although for lacke of grace
 they haue no remorse of the same. But in religious
 parsons comenly yt ys more trouble/ then other syn
 o/ daunger/ for yt drawyth them to a scrupulosyte &
 feare of spyryt/ that yt makyth them thynke that all
 that they do is noughte. and yet they be in grace and
 lyue full holely/ but not so holely as they shulde do.
 yf they labouryd to put that scruple feare away. for
 yf they wolde/ they shulde proft moche/ & go forth
 in holy lyfe/ where as now in thys feare / they other
 stande still/ o/ go backwarde. for thys scruple feare
 so pressyth downe the holy loue of god: that yt may
 not haue lyberty to spyryng as yt wolde. It also quen
 chyth the holy feare aboue sayde. for the holy reue
 rence lyftyth the eye of mannes soule euer vpwarde
 to god/ where contrary wyle/ the scruple feare fixeth
 the eye of man euer in hell / for there ys nothyng in

of hell more then they doo. But to the seruantes of
criste the religioſe parſons whyche wyth all theyr
myndes and hudy applyeth them ſelfe to ſarue god
dayly/ and neuer to offende his grace/ yt is neceſſary
to ble this forſayd meditacion of feare wyth dyſcre
ſion/ in tyme/ place/ and cōſtance conueniente.
As when they ben dulle/ ſluggiſhe/ and not promp
te or redy to goodly warkes. Or when they haue car
nall thoughtes/ or vayne gloriouſ thoughtes/ or ſu
che other/ that letteth them from the ſarvice of god.
Then a meditaciō of the paynes of hell/ or of godes
Juſtice is neceſſary as a prycke/ to prycke them forth
and to quicken theyr dulle ſoule to do theyre duty.
Othere wyſe yt may do hurte/ and abate theyr loue/
whyche ſhulde not be/ for in loue reſtyth all perfec
cion. Thys I wyte by cauſe many be deceyued in ſe
rynge and dreyng god/ and ſpecially ſom religio
uſe parſons/ takeyng the one feare for the other/
weyng that they render to god the dew feare/ and
holy reuerence/ and yt is not ſo. For they only dreade
hym for his Juſtice/ and ſo gyue hym but a ſcruple
feare/ whiche contentyth hym not.

How of ſcruple feare comyth ſcrupulo

ſyte that moche troubleth the religioſe

parſon. The. fyfthe Chapitre.

Wherfore this ſcruple feare vndiſcretly vſed
bryngeth them to ſuche a ſcrupuloſyte of con
ſcience/ by the reaſon wherof. they ben broughte to
ſuche a maruelous trouble of ſpirit/ that neither they
can proſper in grace/ and in the ſeruyce of god: nor
yet can not doo theyre duty as they ſhulde doo/ to
theyr lord in tyme and place conuenient. And all ys

because that they know not the nature of that spirituall dysease/ callyd scrupulosyte. And to what ge-
 bardyle/parcelles & confusions/yt may bying them
 yf yt be not remouyd and put betwixt a way/ whiche
 ys very easy to all them that be wyllynge to lyue in
 pece of spyrte/ & holy loue of god. For how may they
 kepe theyr lord in theyr harte continually/ whose
 conscience is ful of trouble by scrupulosite/ syth scrip-
 ture sayeth/ that his mansyon & dwellynge place ys
 euer where peace is. Then the mansyon of god may
 not be fyxed in a scrupulouse soule/ whiche is euer
 trobelyd & ful of wauerynges and doutfulness. And
 though the tabernacle of grace for a tyme may be in
 theyr soule/ yet there yt may not continually abyde.
 by the reason of the grete trouble that ys in theyr con-
 science. Now may grace abyde in that conscience that
 makyth dedly syn of every venial syn. And som ty-
 mes by theyr erronious estymacion & scrupulosyte.
 they make a greuous mortall syn of that/ that is no
 syn at all but rather vertue. Example. when suche a
 parson hath vsyd longe tyme pryncypate prayers and
 deuociōs. At the comaundement of his prelate/ when
 he shulde do the worke of obedience: then his scrupulouse
 conscience wyll bynde hym to the contrary.
 & say/ yt is dedly syn to leue his deuociōs vnlayde
 And also moouer whē he hath vsyd certayne pray-
 ers of deuociōn/ to the whiche he ys not bounde of
 duty. somtyme is scrupulouse conscience wyl pryche
 hym so with feare that he dare not omitt a leue suche
 volūtary prayers for any cause resonable. And that
 is a grete folyshenes. Euen suche ben all scrupu-
 louse persons. that byndeth them to theyr erronouse

In pace fa-
 tus est loc⁹
 eius.

Psal. lxxv.

A good exā-
 ple.

The .fiftie Chapitre.

comparison

conscience. whiche they oughte to refuse/remoue/for
 sake & depose/ at the counsell of theyr prelates or spi-
 rituall fathers. For though þe conscience dothe euer
 bynde. yet when yt is erroneouse/yt shulde be depo-
 syd and dothe not bynde þe selfe/for yt may & shulde
 be put a way. To whome may a scrupulouse religi-
 ouse parson be comparyd? Certeynly to a man that
 walkyth in a way that is most playne. plesante/and
 sure/and yet he wyl stūble at a pease/ or at a whete
 corne/or at a cherystone/ for a scrupul ys callyd su-
 che a lytel stone. Euen so of suche maner his he wor-
 thy grate derisyon that wyl be scrupulouse in reli-
 gion. whiche is the most right/playne/sure/and ple-
 sant way/that any cristē man may walke in/to god.
 And yet in religion the scrupulouse parson wyl stū-
 ble at euery strawe/ and somtyme make that thyng
 that is verrey/by his weake coniectures & corrupte
 estymacions to be vyce/ & that syn that is but veny-
 all/to be greuous & mortal. And the cause of all this
 is for he knoweth not the nature of scrupulosite. He
 knoweth not what yt is/ & wheteof yt cōsysth/or by-
 dyth/what thynges they be that noysytheth it/what
 thynges maynteyneth yt/to what geardyt it byng-
 eth the parson that is infecte wth yt/ and how & by
 what maner they myghte haue remedy to remoue it
 and vtterly put yt a way. By cause that all these pre-
 misses somtyme be unknowen/ the parsons that be
 scrupulouse be maruelously troubelyd & broughte
 to so greate feare of conscience and spirite: þe scant-
 ly they can goo forth in the sarvice of god as they
 shulde do. And yet the thyng that troubelyth them
 ys but a tryfle in yt selfe/ and sone remouyd yt they

wolde put ther good wyl there vnto. vndoutyd to the greate encrease of verteu in theyr soules. Therefore/for these aforesaid causes & effectes of scrupulosyte. I shall teche som what for the conforte of þe said parsons/and fyrste what is scrupulosyte.

what is scrupulosyte.

The .vi. Chapitre.

Scrupulosyte is callyd somtyme pusyllanimitie somtyme the feare of cōscience/somtyme erroneous of conscience/ and thus yt is dyskynd. Scrupulosyte is a dulle tediousnes and vndyscrete deieccion of trouble of the mynde/ by thoccasion of ymaginacions of certayne thynges whiche semyth to be cōtrary. Also yt is callyd the fleyng or abhorryng of feare by the whiche in a mynde vnstable imagenyng of thynges for to come that byn terribile is causyd an angurthe of spyrte & straytenes in conscience. But that noble Clarke Gerson declaryth it more playne and sayeth. Scrupulosyte ys a waueryngnes/ or a doubtfulnes and a feare that ys causyd of weake and vncerteyne coniectures of the mynde. As he myghte saye thus. Scrupulosyte ys a waueryng vnstableness of the fantasie. A doubtfull vndyscullyd and vncerteyne weake coniecture of reason/ & troubleous feare of the conscience. In the whiche wordes yt apperyth well/that scrupulosyte is not the partit dyscullyd acte of reason/but rather a weake coniecture without deu deliberacion. And that apperyth wel by this. Let a scrupulouse parson be askyd counseyl of an other in those thynges in the whiche he is tanglyd hym selfe/and some tyme he wyl gyue holysom counseyll wythout scrupull/ and that he can not

In compe
dio theolo.
Itē libro .i.
de consolati
one p̄sa se

The syxthe Chapitre.

gyue to hymselfe/wherefore it is playne that scrupulousnes dothe not pcede of parfit delyberacion. For yt is but a weake imaginacion or a feble coniecture of reason. It apperith also/that scrupulosyte is not the fynall sentence of conscience. For yt were/yt must nedes bynde to fulfyll the sayd sentence/whether yt were good or yuel. For after doctours/the erroneous conscience so dothe bynde/as longe as yt is not put a way/but it oughte euer to be deposyd and put a way/when a thyng is fynally decreed of conscience/conscience hath no doute / but strongly commaundyth yt/as yt appereth in these worldly consciences/in bypnyng & selyng/where ofte tymes though they do wronge/they put no doubt. But scrupulosyte is euer a douteful feare of the conscience/wherefore I may conclude/that a man may do ageynst his scrupulous mynde & yet do not ageynst his conscience. Also a man may put a way his scrupulosyte/without comyting of syn. but rather somtyme with meryte. & to thencease of grace & verteu. For as saynt Thomas sayeth/the conscience. and the feare of conscience ben tow thinges. To do ageynst the conscience is syn. but to do ageynst the feare of waueryng doubtfulnes of the conscience may be without syn / what so euer acte be wpythout doute and feare: that ys no scrupul/ne may be callyd a scrupulosyte. And cōtrary wyse. That acte that procedeth not of parfit delyberacion/but is in feare & doute/yt semyth a scrupulousnes. Thus we haue shewyd you the nature of scrupulosyte.

¶ Wherof scrupulosyte cōsysth or
byedyth. The. vii. Chapitre.

Do we shal shew you whereof scrupulosite
doth brede/ & other symples aforesayd. Thou
gh doctours shew many & dyuerse causes that may
be occasiō of scrupulosyte/ yet for this our purpose.
I note one special cause aft doctours sōtyme therof
is to say/ the naturall cōplexion of man/ when our
foze father Adam had broken the comaīdement of
god/ wher afoze his syn he had his body at his wyl
After his syn his flesshe was all rebellyng to hym &
full of diuers inclynacions to vice. Inclynacions to
wynde/ to enuy/ to ire/ to couytousnes/ to flouthie/ to
glotony/ & to lechery. With many other inclynaciōs
leste in man/ after y dyuersyte of hys cōplexion/ as
paynes dem for hys syn. som mo/ som leste/ after the
dyuersyte of theyr natural cōplexion. Among all. I
note specially for this our purpose/ y naturall incly
nacion to inordynat feare. The whiche I wolde cho
se/ if yt were in my lyberty afoze all y other perillous
inclynaciōs aforesayde. For comōly they y of naturall
disposiciōs byn disposyd to feares: they other wante
many of y other / or else they be not moche troublid
with them as other be. This natural inclynacion to
feare after doctours may cōse of an humour in y sto
make callyd melancoly/ whiche humour moche dis
posyth to feare/ & specially in women: whiche as saynt
Thomas sayeth. by the occasiō of that humour.
when they go alone they be indiscreetly feard. & dye
dyth thynges/ that no constant crysten psons shuld
feare/ for as saynt Thomas sayeth. In the nyghte
specially they wyl ymagyn that they be hantyd &
beastes and other deformyd figures. And all this hat
theyr fantasie by reason of the said humour/ whiche

Antoninus
in prima pte
sume. tit. iii.
capitlo. r.

One cause
of scrupulo
spte.

whereof the
feare of we
men comy
to them.

The .viii. Chapitre.

inclyneth them to the sayd feare. Thys dyde shulde not be in the spouses of criste. In whose harte euer shulde be the quyte remembraunce of the passion of our lord Iesu/ whiche makyth all feares to banyshe a way. as the flame of the fyre putteth a way the smoke. of the contrary / and the son the shadow of darknes of the cloudes. No cristen man or woman oughte to feare any damnyd spytes. For the lyons of hell be bounde and may do nothyng to man/ but only at the wyll of oure lord. And our moste gracious master cryst Iesus neuer dothe suffre the enemy to appere byslybly to any of hys seruantes that loueth hym. but he gyueth them gostly strengthe to resyst hym/ and not to feare hym/ as I shall shew after by example. And also yt was playne & manifestly shewyd in saynt Margaret/ saynt Iulyan & byrgyn/ saynt katerpne of sene and many other mo/ both the men and women. And although scrupulosyte & feare of conscience may be causyd many wayes. yet in women and som other that to our lord be righte feythfull/ yt may ryse of this forsayd humour & inclynacion of natural cōplexion. And therfore as we sayd before/ in suche yt is more trouble then daunger or peryll/ and those in cōscience trymble and quake. as the profet sayeth/ where no feare is. no peryll and many tymes also no syn.

How scrupulosyte is noryshed.

The .viii. Chapitre.

As not only the feare of the cōscience or scrupulosyte ys bred by the occasion somtyme of this inclynacion of nature/ but also yt is noryshed by an vnstable fantasie/ whiche comonly & often ty-

Salmo. xlii

& .lii.

mes by thocccasion of this humoꝝ melancoly is dys-
 posyd to ymagyn the thynges that ben terribile and
 fearefull and that is one cause that makyth the con-
 science troublid and doutful / a full of feare. whiche
 feare is callid scrupulosyte. An other cause that no-
 ryssheth scrupulosyte is this. where the ymaginaci-
 on is moche occupied wth terribile fantasyes / the
 mynde is moche inclyned to consyder the same And
 for as moche as to the saythfull soule / syn and sepe-
 racyon from god ys moſte abhorred / therfore those
 thynges whiche shulde cause oꝝ folow of þ same be
 moſte terrible to the mynde / as the iustice of god. his
 fynal sentence of iugement and reprobacion. his mo-
 ſte ſtrayte exampnacion of all synnes. þ terribile pay-
 nes of hell and dampnaciō. that be oꝝdenyd for syn-
 ners. & the accūtes that man muſt then geue of ene-
 ry ydell worde and of venyall synnes / be they neuer
 ſo ſmalle. and the horryble cōpany of diuels & ſuche
 other. Theſe bndyscretly coſydeyꝝ cauſyth the ſer-
 uyle feare of god. and that noꝝſſeth the feare of co-
 ſcience / & ſcrupulosyte. as the moyſture of the erthe
 noꝝſſeth the plante oꝝ herbe. and eyn ſo makyth
 yt growe and encrease. And ſomtyme the enemy ty-
 ghre well knowyng the naturall dyspoſycion & com-
 plexion of man helpyth ſoꝝwardes and mouyth by
 ſuggellion ofte to the cōſideracion of the ſame. and
 all theſe doth noꝝſſe the ſcrupulosyte.

An other cau-
 ſe of ſcrupule
 ſyte.

Wherof ſcrupulosyte is maynteyned.

The .ix. Chapitre

Scrupuloſite is maynteyned as I note ſpecial-
 ly of two thynges. that is to ſay / of an erroneous co-

The .ix. Chaptyr.

science/and of the moſte peryllous ſpyce of pryde cal-
lyd ſingularite/whiche is when a parſon ſo ceſtyth
to his owne opinion and to his owne reſon/ that he
wyl not beleue any other. nor folowe the counſeyl of
any other. and thys ys the moze peryllous pyll of
theſe tow. for though a parſon haue an erroneuſe
conſcience/ yet yf he be meke & wyl folowe counſeyl.
he may ſone put hys erroure a way. & ſone be curyd
of this ſoſayd ſpytuall ſycknes/ callyd ſcrupuloſy-
te. But yf he be infecte with ſingularite/yt is harde
to remoue the erreure of his conſcience/ excepte a ſpe-
ciall grace and good wyl/ with dyligent labour of
his owne parte. Singularite is peryllouſe in euery
pſon/ but as ſaint GREGORY ſayeth/ moſte peryllouſe
in a relygyous parſone that entendyth perfeccion
Suche yf they take an opinyon/ or errour. harde yt
is to remoue them from yt. And ſpecially as he ſay-
eth in the begynnyng of theyr conuerſion to relygion
Suche parſons ſcrupuloſe and ſingular in theyr
owne wayes/ byn apte to be ouerthrowen in all tẽp-
tacions/ and be dylpoſyd to receyue all the ſuggesti-
ons of the enemy/ & that is be cauſe they ben lyke to
hym/ in theyr lordinat lone of theyr owne excellency
whiche is their ſingularite. Suche wyl kepe þ ſing-
le thynges of relygion precyſely. & ſuche perfeccions
as byn but tryfls. but the greute perfeccions & boi-
dyngs of relygiõ/ and ſpecially obedience & mekenes
they wyl not kepe. Suche may be ſone knowen. for
pretendyng perfeccion/ they ben euer redy to be ful
of ſuſpicions / redy to take occaſyons redy to ſet at
noughte/ dyſpyſe and dyſdayne the workes of other
pſons. But ſuche maner of pſons ben ſore deceyued

Of ſingu-
larite and
how peryl-
lous a vyce
yt ys

For they shall neuer p̄syt in gostlynes/ nor encrease
in grace/ for god respyth the syngular & proude
parson as scripture sayeth/ & gyueth hys grace ha-
būdantly to the meke lowle. Suche p̄sons ben euer
vniquiet/ vniſtable and full of troubles & anguyſhe
of spirite partly/ by the reason of they? ſcrupuloſyte
partly/ by they? ſyngularite. They? ſcrupulous con-
ſcience wyl trouble them amonge in they? ſarvice.
when theye haue ſayde yt ones ſufficiently as theye
traylte wyl ſuffer/ yet they can not be cōtent/ bat the
feare of they? conſcience prickeſh them/ & ſo they ſay
yt agayne/ twiſe oꝝ thriſe. And woꝛſe at the ſeconde
tyme/ then at the fyrſte. But as Doctoꝝ Gerson ſay-
eth. Let ſuche parſons knowe for a certenty/ that the
churche byndeth no p̄ſon to ſay his ſarvice with ac-
tuall deuocion and actuall attencion of mynde in al
his ſarvice. For then he ſhulde offende in ſayng of it
when he hath not actuall deuocion/ & that is falſe.
For deuocion is of god & not in our power to haue yt
but as it pleaſyth his grace. Alſo as ſaynt Thomas
ſayeth/ yt is ſufficient that in y begynnyng/ when he
ſhulde ſay his ſarvice/ that he haue an entent to ſar-
ue god and to do his dewty. They? ſyngularite alſo
with fearful cōſcience comonly dothe vniquiet and
trouble them in they? confeſſions ſore. And as doc-
toꝝ Gerson ſayeth / ſurely without reaſon. For they
wyl foꝛme & make a greate cōſcience of thoſe thyng
es that ben but tryfels/ in compariſon/ & lyghte offe-
ces/ and ſuche veniſall ſynnes/ wpythout the whiche/
yt is not poſſyble this lyfe to be cōtynuyd. In ſuche
they wyl make ſuche p̄cepte ſerche and dyſcuſſe of
conſcience/ that they wyl leue nothyng vnconfeſſed

C.

De? ſupbis
reſiſtūm
lib⁹ dat gra-
ciam.

Jac .iiii.

Of ſcrupu-
loſite in ſay-
ynge of ſar-
uice.

De vita ſpū-
ali aie lectio
iiii. Item in
tract. de re-
mediis q̄tra
pusillanimita-
tatem.

The nyntythe Chapitre.

But make conscience of all theyr lyfe/ and vnwysely
more wepyng theyr offences in the balance of the iu
stice of god/then in the balance of his mercy. Such
yf they folow not counseyle/ & put a way this scrupul
they shall come to this incōuenience/ that they shall
make conscience of that/that is no syn/and confesse
that/ that is no byce/ no matter of confession/ and
that is not to be done. This smellyth all of syngula
rite/and specially in them that comyth to confession
haueyng cōpetent contricion as this clarke Gerson
sayeth/and somtyme habōūdant cōtricion/and ma
keth theyr confession sufficiently: yet by þ reason of
theyr scrupulousnes & syngularite/ they be not con
tent/ no? can be suffysyd with one confession suffici
ently made/ but somtyme they wyl make to w o? mo
cōfessions of suche smalle synnes/and so do they vn
reuerence & dys honoure to the holy sacrament of pe
naūce and mistrust the same/ & bothe terryr themself
and also theyr gostly father. They quake & tremble
as the prophet sayeth/where no drede is. Suche say
eth this forsaic clarke byn syngular/ more trustyng
in theyr owne iustice/ then in þ mercy of god. They
wene to make them selfe so clene/ that they shall ha
ue no nede of þ mercy of god/ but they lōke to be sa
uyd by his iustice But let suche take hede/ what our
sautour sayeth in his holy rewle whiche we haue p
fessyd/ blyssyd be hys holy name euer more therfore.
that yf a man wolde suffer hym selfe to be slayne in
his body/ yf yt were possyble a. C. tymes for penaūce
yet for all that/ he shuld not be worthy to come to he
uen/ yf god wolde procede after the only rygoure of
his iustice agaynst hym. Thus we haue shewyd you

Illic trepi
dauerūt ubi
non erat ti
mor.

Psalmo. xlii
et. lb.

ubi sup: a.

Caplo. xii.

wherof/as in parte/and as of one rote scrupulosyte
dothe brede/ wherof yt is noryshed and mayntenyd
that is to say/of cōplexion yt may spryng/of an vn-
stable fantasie and scruple feare yt may be noryshed
and of an erroneous cōscience & syngular mynde yt
may be maynteyned.

Of the puelis that scrupulosite byng
eth to.

The .x. Chapitre.

Ow restyth behynde to shew what papeyls trou-
bles & ieopardy scrupulosyte may bynge eny
parson to. And what remedies for the same. And
for all these forsayd feares and troubles. I p'st as cō-
cernyng the papeyls and ieopardies/to the whiche
scrupulosite may bynge that parson that restyth in
yt/there be many & dyuers. of þ whiche all for lacke
of tyme I can not wryte now. yet one ieopardy I ad-
te/ that I fynde in a notable doctour/to the whiche
those that ben infecte with scrupulosite somtyme be
broughte. And lyke as I haue shewed one occasion
wherof yt may spryng and breyde. That ys natu-
rall cōplexion: so lyke wyse I shall shew one papeyl
and ieopardy aboue all other/ to the whiche yt may
bynge. Doctours / and specially physiciens deter-
myne and say/ that of a certeyne humoure in the sto-
mache/ whether that humoure be melancoly / as yt
is lyke to be/or els a dust coloure/or rather a blacke
fume. I leaue yt to them that be lernyd in physyke
but they say/ that of suche an humoure there cōsyt
a blacke & a darke fume to the hed/ whiche so trou-
belyth the sensis and hed of man/that by thoccasion
therof/reaso is darkenyd. & that as saynt Thomas
sayeth/is the grettest payne that may be in this wo-
ld

The tenth Chapter.

De/and specially to the faythful soule. For yf reason be darkenyd and may not haue his course to discern & discusse partlytly thynges as hym oughte to do that causyth in the conscience of man or woman/A feare & waueryng doubtfulnes/and that is scrupulosyte. And so longe without remedy that feare maye growe/that it wyllynge p conscience halfe to consent to thynges that ben wryng/ whiche for lacke of dew Delyberacion/reason can not discusse nor discern. And peraduenture fall to motions of infidelyte to anguythe of spyrte/ & tediousnes of lyfe. thynke- yng all that they do to be noughte. And that they be forsaken of almyghty god. and delyuerid to the handes of the enemy/for they synnes/and so fall to Delyberacion. This is the greatest payne that may be in this worlde/to the faythfull soule. And in patiently sufferynge this payne/and in wysely ouercomynge the same/there is promysed the greate crowne of glory/& so moche more glory/ that the payne ys im- portable. And certeynly/this payne or some other lyke ys necessary & moche holsom for the syngular pson to kepe hym in mekenes/ leaste he shulde fall to farther pryde and so lose the fauour of god & crowne of glory. There is as saint Augustine sayeth for every syn a dew payne. And god of iustice hath comaundyd that every inordynate mynde shall receyue hys dew payne in hym selfe. As the enuyous hath hys payne. The slouthfull hys payne. The Gloton hys payne/& so forth of other. But among the all/there is no payne so meyte to suppress the syngularyte / as these forsayd spirituall paynes & temptacions. The whiche/for as moche/as we haue shewyd how they

may com & ryle in some maner wyse/ of the route of
our corupte nature/ wherfor suche may be somtyme
more payne then patyll as we haue sayd before. for
doctour Gerson sayeth that there is a good scrupu-
losyte and a good desperacion. That is a good des-
peracion that certyth vp the dull soule of man/ & ma-
keth yt stronge in hope. for the faythful soule beyng
in soze temptacions & paynes/ seying that he can not
delyuer & helpe hym selfe/ he castyth all his though-
tes/ harte & mynde/ body & soule/ in to the handes of
god hys maker/ & cleuyth fast to his mercy. as doth
the nedyll to y adamant stone. And that soule dout-
les shall haue cōforte of god. whiche anone as he re-
cepueth/ he ys euer afterwarde more strong in hope
than he was before. Thys is a good desperacion.
A yke wyse/ that is a good scrupulosyte. that ys oc-
casiō to remoue the soule from scruple feare/ & tyme-
rous cōscience to harte & faruent loue. And that ys
a good inocion of infydelite/ by the occasyon of the
whiche/ man may obteyne clere faythe/ & quicke fay-
the in thynges cōcernyng his saluaciō. I wyte not
this/ y only euery man y ys scrupulous & syngular
hathe these forsaide spūal infymities & temptaciōs
but also som tymes/ the stronge & faythfull seruan-
tes of god. that had leuer haue theyr hartes pluced
out of theyr brestes then in worde/ dede/ or thought
they wolde declyne from y trew faythe. and loue of
Jesu criste. And for as moche as allmyghty god lo-
ueth them mooste syngularly. therfore he wyll pro-
ue them in the fornae of payne & tribulacion. lyke
as he dyd his naturall & eternall son our sauoure &
lorde Jesu crist. And the cause ys. that aboue other

Libro pñ d
cōso. theolo
psa. lili. & li
bro. lili. ps
secunda.
A good des-
peracion.

Vbi supra.
A good scu-
pulosite,

The tenth Chapitre.

conflate y^e
the name of
boke.

ac. p^rimo.

Job. vii.

hebre. xii. B.

patiently sufferynge the same / they be preordinate to
haue an hyer crowne of gloze in heuen. For as that
noble & deuoute clarke, whome I suppose ye bothe
knew and louyd for his synghuler verteu Doctoure
Chubbes / in hys conflate / cōparyth the swetnes of
deuocion / & seruoure of charyte vnto mylke. wyth
whiche god often tymes dothe fede and nourishe his
tendre chyldren / & suche as ben tendre in fayth / wea-
ke in faythe / weake in hope & feble in loue. But the
stronge seruantes & chāpions of god. byn fed wyth
a moze stronge meate / as with paynes / labours / cō-
maūdementes / pfeccions & greate troubles / tempta-
cions & aduersities. whiche yf they suffer paciently
and so purged / kepe hole & breke not from the loue of
god. suche be blyssed sayeth the wyse man. And they
shall haue the crowne of gloze / whiche god hath p-
myssyd & keppty for them. And saynt James in hys
epystle exhortyth euery faythfull soule to the same.
sayng. Be glad and esteeme yt for a great ioye / when
ye be in troubles / & temptacions. For syth the lyfe of
faithfull man is cōparyd to batayle in scripture. the
cristian man shulde not care / nor abate his gostly co-
rage to god when he is assayled by the enemy. or o-
therwysse tossed in aduersyte. knowyng for certayne
that none may come to heuen but by troble & payne
Saynt Paule sayth. Them whom god recepueth &
admytteth as hys chyldren / he correctyth in this
worlde. And none may lōke to be inheritous of the
kyngdome of heuen / y in this worlde wyl suffre no
payne. And therefore y faithful seruant of god shuld
not regarde moche what payne he dothe suffre. nor
of whome hys payne takyth occasion or ys causyd.

For know ye for certayne þ all payne sensyble is w^o .s. Thomas
 oughte of god. & of hym p^rincipally p^rs comaūdyd.
 And though the occasiō of oure syn som tyme may
 be þ cause/by the suggestiō of þ enemy. And though
 also þ cause meritorious may be our selfe. other by
 our surfet o^r neglygens/strayle/ignorance/ o^r cor-
 rupte wyll/pet the payne is only of god/as þ p^rinci-
 pall cause/to rectify/other the syn þ is past/o^r to lett
 the syn þ is to com. so þ pphete David sayeth. that Psal. xxxviii
 god correctyth man for syn. Then we shulde not mo-
 che care no^r be wery of payne but we ought dyligēt-
 ly to apply all our study/after the counsayl of þ wyse
 man. How we may receyue wyth hartly thanks all
 suche thynges þ god shal sende. whether they be ad-
 uersities/o^r prosperitie. And often to reuolue & resōut
 in our mynde: how we may ppare & order our selfe
 paciētly to suffre/endure & to cōtynue hole & unbro-
 ken. in such tēptacions aduersities & pnes. For lyke
 as þ fier tryeth & puryth þ spluer o^r golde. so þ forma-
 ce of payne & tribulaciō puryth þ elect chyldren & cho-
 sen eheritours of þ kyngdom of heuen. saint Paule
 wytnessyth þ same. sayng. Tribulaciō workyth pa-
 cience. Pacience hole & unbroken workyth pfe. & p-
 fe workyth hope. & hope neuer confoundyth/ but gy-
 uyth such gostly strengthe to man & knytteth his har-
 te so fast to god. þ all payne is plesure to hym & aug-
 mentaciō of strengthe & grace. Exāple. The pottar
 when he turnyth his vessel & in þ first tyme makyth
 yt as long as it is grene erth. he setyth no gret stozz
 by it. But when he hath put it in þ fier. & after take
 it out agen/if he fynd it broken. he wyl sone cast it a-
 syde as noughte/ & settyth no stozz therby. But yf yt
 be hole and soude when he takyth it out of the fier.

Psal. xxxviii

Ecclesi. ii.

Roma. v.

An exāmp
of the pott

The .xi. Chapitre.

then he makyth moche of yt. trullyng that yt shall redze & yelde hym suche advantage as he made yt for. And that pot so beyng hole & sounde after the fyr. yf yt had reason & vnderstodyng/ myght haue grete cōfort & trust to com to that ende/ that yt was made for. So in lyke wyse. That parson that in paynes & temptacions can suffer all patiently & endure hole & breke not/ he may haue grete hope & trust of hys saluacyon. Thus we haue shewed you to what leu- bardy scrupulousnes and syngularite byngeth.

Of remedies ageynst scrupulosyte.
The .xi. Chapitre

Now we shall shew you what remedies for the same. And fyrst ageynst scrupulosyte. As the famous clarke doctour Aydar sayeth/ and also ytps in speculo spūaliū. Scrupulosite is remouyd by .iii. thinges that is to say/ by depolynge & putynge a way of the erroneus conscience. by mekenes. & by clene discrete cōfession. In the whiche I note that scrupulosite shulde be remouyd & dystroyed/ in a contrary wyse to the order wherof it dothe growe/ & specially in this one poynte of scrupulosyte/ that we haue taken to entrete of. It bredyth of p̄ inclynacion of our corrupte nature. It is norysshed by an vnstable fantasy/ & by scruple feare/ and by the suggestion of the enemy. It ys mayntenyd by syngularite & by an erroneus conscience. Now fyrst after this forsayd clarke we oughte to do a way our erroneus conscience and then put a waye syngularyte/ & take mekenes. And as for the vnstable thoughtes/ cast them in the

In cōsolato
io timorate
onscience.
pte.iii. ca. x.
Darte secūo
Capitlo. ix.

lappe of your gostly father. And for as the inclyna-
 tion of nature. Dede yt no more. then ye wolde de-
 de the iclynacion to vncleennes of the body / o: the in-
 clynacion to ipacience o: glotony. o: eny other vyce
 ageyn the wiche we must euer fyghte / & there vpon
 dependyth and folowyth þ crowne of glory. For as
 saynt Paule sayeth none shall be crownyd but only
 they that manly dothe fyghte for yt. in the batayl of
 verteu. And yf scrupulousnes of these greates feares
 of conscience had byn good & necessary: the holy ser-
 uantes of god that hath gon before vs / wolde haue
 byn scrupulous / & that we rede not. For I suppose
 yf all had byn scrupulous. we shulde not haue had
 the innumerable multytude of martyrs / confessours
 and other holy fathers that byn past / nor the vnsp-
 eakable workes that holy doctours haue wryten & left
 for our cōfort. wyth many & dyuers counseyls & pre-
 ceptes to directe our conscience agens such scrupu-
 losytpes. And that they wolde not haue done / yf we
 oughte to gyue place to suche feres. Therfore be ne-
 uer wery of eny suche iordinat fearys. but take de-
 parte agens them when they come. & order them af-
 ter discrecion. And yf they wyll be farse / suppress &
 puent them by holy & swete meditacions of þ good-
 nes of god. of his greates marcy & benefytes / & loue
 that he hathe to man. And thanke his grace for that
 yt hathe pleasyd hym to admyt man to be partenar
 of his glory. for resystyng suche smale mocions and
 tryfels. The ordyr & maner to put a way an errone-
 ous conscience. Doctours shewyth sayng / that yt is
 moste sure to do yt after the counseyl of theyr gostly
 fathers and discrete confessours. for that putyth all

scde Thim
 secūdo .3.

To remou
 an errone
 conscience

The. xi. Chapitre.

thynges out of doute. bothe by the reason of theyze
meke obedience to theyz cōfessour / & by the grace of
the sacrament of penaunce. In the whiche vndouted
the holy goste dothe often tymes illumyn / lyghten &
ispyze þe mynyste of þe said sacrament. þe is the pryest
with the lyght of his grace & cōseyl for experience
shewyth. how many that haue byn scrupulous and
in pcesse of tyme perceyving theyz owne greate fo
lyshenes & erroure / laboryn in them selfe only af
ter theyz syngular mynde to put yt a way / & not aft
cōseyll / haue fallen to further incōuenientes on þe
other party. that is to saye / they haue excedyd more
in largenes of conscience. then euer they dyd befoze
in streytnes of scrupulosyte. And more haue drawen
themselfe to the gebardy of p̄sūpcion then euer they
were in any daūger of despraciō. Bothe these saint
Thomas forbyddeth. bothe to large cōscience / & to
strepghte conscience. for the one byngeth to p̄sūp
cion & the other to desperacion. But all our laboure
shulde be to haue the quiet & meane conscience. for
therin restyth the holy goste / & there in standyth per
feccion. And therof encreasith grace and verteu in re
lygion / which syngularite principally doth let. ther
foze do yt a way as the mayntener of þe scrupul. and
take in his place mekenes. Syngularite preferryth
his owne iudgemente byfoze all others. And meke
nes dothe p̄ferre the iudgemente of other byfoze her
owne. And therfoze is mekenes the moste souerente
medcin agensst scrupulosite. And that thyng þe prin
cipally puttyth it a way / is to folow cōseyl. So we
rede that saynt Barnarde remoued a greate feare &
scrupul from one of his byetherne / whiche was so fe

narracion

cyd. that he durst say no masse. He thoughte he had
 no fayth in the sacrament/ whose erreure saint bar-
 narde wayng wysely & dyscretly/ sayd. Go to masse
 brother in my fayeth. And he so doyng for obedience
 had neuer more trouble of that scrupulousnes and
 feare. But som wyl say. ye say. saynt barnard was
 an holy man. & a grette clarke. our gostly fathers be
 not so. To this answerith docto: Gerson. & sayeth. y
 it was neyther the holynes of saint barnard no: his
 great lernyng that helyuerd this man. but yt was
 the meke obedience of y brother. that obeyed and fo-
 lowed y comaundment & counseyl of his father. Ther-
 fore yt ys best to folow counseyl & to ensew mekenes.
 and to put a way all synngularite. for as we sayd in
 begynnyng. lyke as the holy feare of god/ is the lock
 of all pfeccion. so mekenes is the key of all pfeccion.
 whiche openyth the hart of man to all thynges that
 byn goostly/ & shytteth yt fast from all thynges con-
 trary. Then in all scrupuls yt is best and most cedy
 medicyn to folow the counseyl of a discrete gostly fa-
 ther. And as for saruice of the churche/ as matyns. B
 euyngsonge/ and suche other howres. Let none be to
 moche scrupulous therein. we be as saynte Austyne
 sayeth no aungels. And what so euer we shall do/ som
 defaute we make therein. we can not do euery thyng
 so pcyfely as aungell can do. Therefore in our sarui-
 ce. as we allegyd saint Thomas byfore. let vs in the
 begynnyng forme our mynde to god. & what so euer
 neglygence folowe. yf yt be not wylfully no: of con-
 tepte. but of our fraylte o: neglygence o: infympte.
 our mynde be abstracte. standyng the fyrst order of
 our mynde it is sufficient/ & we be not bounde to say

Of sayng
 saruice. ca

The xi. Chapitre.

Confession

rmone þ
de cōuer
le sancti
uli.

it agayne. But yf eny lyghte neglygence fortune of
oure fraylte/ be soꝝ therfoꝝe with a consion on oure
brest oꝝ som other token of contricion and go forth.
And as foꝝ confession be not to far pꝛecyse therein. I
meane in makynge to far discussion in small synnes.
foꝝ though in oure pꝛopꝛe iugement/it be not law-
full to thynke eny synne smalle. foꝝ that were blas-
phemy sayeth saynte Barnarde/ yet many synnes
byne venyall and so smalle / that as saynte Tho-
mas sayeth / we be not bounde to confesse them of
very necessite by any comaūdemēt/ but only of con-
gruyte. Audable yt is / & specially foꝝ the holy rely-
gious parsons / and moche behoueful & holson it is
foꝝ theyꝝ sonlles helthe ofte to cōfesse theyꝝ dayly off-
ences / whiche comonly & in maner byn but venyall.
But euer among cōcernyng the matter of cōfession
be ware of the enemy & specially that parson that is
scrupulous. foꝝ lyke as you put muddy water in a
vessell/ touche the vessell & the mud wyl rylse & dar-
ke the water. Euen so somtyme wyl the enemy (if he
be sufferyd) touche our body & moue the humours &
trouble the senses therof. & so darke reason/ that yt
shall nether se yt selfe. noꝝ partlytly consyder the con-
fession oꝝ other warkes that we haue made oꝝ done.
Then he wyl come & say / syꝝ suche a syn ys not re-
mytted of god. foꝝ yt was not trewly confellyd/ & so
make hym go to cōfession ageyn / and specially the
scrupulous pson. whose cōscience is moche pꝛompte
and redy to cōsent/ by the reason of fere that is in yt
But knowe ye well/ that this suggestion of the ene-
my is not done. to haue hym confesse hys syne. oꝝ to
make hym haue remysliō of the same. But as saynt

Gregory sayeth / the enemy somtyme wyll moue to
 vertu. by cause he wyll induce vice. He wyll moue
 the prelate to Justice. bycause he wolde make hym
 cruell. somtyme to pyte & marcy / because he wolde
 make hym neglygent. And somtyme he wyll moue
 the relygious parson to scilence / prayer / & contem-
 placiō / because he wolde make hym vayne gloriouse
 somtyme moue hym to greate abstinence / & watche
 bycause he wolde byynge hym to ydelnes of byayne
 or other confusio. And so lyke wyse. in this poynte
 he wyll moue to confession / not for to haue them cle-
 ne in soule. but because he wolde trouble them in cō-
 science. for he hatyth peace / & he is callyd the pesty-
 lent spirit of disorde & trouble. Therfore though in
 grete crymes. & abhomynable offences of the which
 man oughte euer to be a shampd. Wyth shame & the
 payne therof in penaunce ys couētyd for a grete parte
 of cōtricion / suche of mere deuocion a man often to
 cōfesse for the encrease of grace and meryt / though
 doctours comende yt. yet in this case / other for the
 suggestion of the enemy / or for eny scrupulousnes.
 doctours wyll that they shal not cōfesse them agayn
 in cotidian & dayly synnes and venialles of whiche
 they haue byn confessyd before. but wysely to dys-
 mul it & to resyst the enemy in y poynte. yet this not
 withstandyng / yf at eny tyme of only mere deuociō
 they be mouyd to make theyr lyfe & soule cleane / then
 they may / as the tyme ys expedient & necessyte requi-
 reth. These poyntes we haue rehercyd by cause scru-
 pulosyte is moche accustomyd to folow the same.

Of remedies for temptacions compynge
 of Scrupulosyte. The. xii. Chapitre.

libro .iii. mo-
 raliū capis.
 cxlii. .xxv.

The. xii. Chapitre.

Now lett vs se remedies for the gebardyes & temptacions rehersyd. whiche done folow of scrupulosyte. Temptacions comyth dyuerse wayes som of y enemy. som of our owne selfe. som byn carnall. som spirituall / & eche one of these hathe dyuerse remedies. we must euer resyst the enemy. & so scripture comaundyth sayng. Resyste the dyuell & he wyl flee from you. And treuthe yt is. for where he is sufferyd & feryd / there is he a lyon. and where he ys resystyd & not fearyd no? set by. there sayeth doctours he is but a shepe. But yet knowe / that no man may loke to be able of hym selfe / to resyst o? wastell with the enemy. syth there ys no power vpon erth able to be coparyd to his power. Therfor temptation must be resistyd by grace / prayer / and good workes. The fowle thoughtes of y lustes of the body must be fled and had in abhominacion / dysdaynyng that oure soule y is dedicate to god. shulde be occupied wyth suche. syth our hartes shulde euer be kepte clene. as the chambze & mansion of our sayd lord. To this exhortyth saynt Paule sayng. flee fornicacio. And in an other place yt is sayde. Gye place to yre. In the whiche we be taughte a remedy ageyn impaciency. to suffre & not to reuenge our owne quarel And lyke wyse to resyst the mocions of pryde and bayngloze. Thus euerychone of these maner of temptacions. haue they? propre remedies.

Of Spirituall temptacions & how they may com to vs. The .xiii. Chapitre.

BUT for as moche / as the spirituall temptacions be moze suttell & paynesfull / and comon-

Jaco .iiii.

Remedyes
o? carnall
temptacions.

i. Cor. vi. d
ro .xii. d.

ly more parlous / therfore our poze purpose now ys.
to shew / how suche may come / & what remedies for
them. These temptacions be as mocions of infidely
te & mocions of desperacion. And amonge all other
I note after doctours one special maner y they may
com of / I noder sayeth. The enemy when he wold de
ceyue man / he fyrst cōsyderyth of what cōplexion he
is. And so applyeth his ordynaunce & layeth sege to
manes soule / where he fyndeth hym most weke. and
appte ta receyue his suggestions. Saynt Gregory
affyrmyth the same in his morals. And pope Leo in
a sarmon of the Natyuyte of our lordē sayeth thus.
The cursyd aduersary our aūcient & goostly enemy
cōsyderyth the state of euery pson & ceassyth neuer /
ne fayleth to sprede & cast euery where the snares of
his deceptes / & euer labouryth to corrupte the trew
fayth of the beleuyng soules. He knowyth full wele
to whome he may apply the vnsaciabie appetyte of
couetousnes. And to whome he may suggest y soule
& abhomyuable desyres & occasyōs of Glotony and
Lechery. And whome he may inspyre with his most
venemous popson of Ire and enuy. whome he may
deceyue with false loye. and make them proude and
baynglorious / or by admyracion and maruelynge
of outwarde thynges to seduce and lede them from
the waye of grace and perfeccion. He knoweth say
cth thys noble Clarke whome he may trouble wyth
pensyfnes. & whome he may oppresse wyth fere. All
hys laboure / dyligence / study & busynes / ys to way
cōsyder & serche the maners / cōdiciōs customes / &
disposiciōs of man / wherfore when he knowith that

Libro .iii. de
sūmo bono.
Capitlo. v.

Serino .vii.

The .xiii. Chapptre.

a parson is disposyd to be scrupulous & fearefull in
conscience. Anone he wyl moue his body / & cause a
fume to ryse vp to his hed. & trouble his senses / and
so darke reson. & then he hath brought hym in to a
grete trouble. The by his subtil craftes he wyl ma-
ke hym byleue that he hath no faythe / & that all he
dothe is noughte. And yt is not so / for all this ys by
cause reson is darkyd & may not se hym selfe. no: dis-
cusse suche thynges as pertaineth to his saluacion.
And that the enemy knowyng though he can not o-
uercome hym / yet he wyl trouble hym & wery hym.
as doctours sayeth. & dꝛyue hym to that poynthe. yf
he can / that he shall be wery to suffre payne for hys
synnes & for the loue of Jesu crist. In whiche yf the
faythfull soule resyst hym / & be not ouercom. but pa-
ciently suffer all his craftes / paynes & troubles / cer-
taynly that soule dothe meryt greatly & byldyth his
hꝛe crowne of glory. to the great confusion of þe ene-
my. which synned & fell without eny suche occasion
or payne. but only of his fre wyl. But yf a soule wyl
be weake & faynt / and not strongly call for grace to
resyste hym : Anone he wyl lay greter sege to hym. &
assayle hym with moze temptacions. He wyl bynge
hym to anguysh of spirit / whiche is a spūall peny-
uenes. And that parlous payne he wyl by darkyng
of his reason / bynng hym to yet a greter payne. that
is to say. to tediousnes of lyfe. And there vpon next
he wyl if he be not resysted / moue hym to desperaciō
whiche is the vttermoost that he may do. in the soule
þe louth god. For certaynly. though he may bynge
his owne saruantes. & suche that louth the worlde
better then god to forther cōfusiō : yet. þe saruantes

of god. and the elect chosen vessels of grace he may neuer synally confounde in that temptation no: in any other/as saynt Gregoꝝ sayeth in the secōde booke of his morales.

A lamentable cōplaynt of the dulle Soule. The. xlii. Chapitre.

BUT som wol saye. spz. I am so maruelously troublēd some tyme/that me thynketh I am leste & forsaken of god and all hys aungells & holy sayntes. and I am as yt were a thyng that were taken & deliuerid to the enemy for my synnes. I haue no swetnes no: deuotiō/but all my lyfe is as yt were a rebelliōnes/all swetnes & deuociō is taken from me. And I as a thyng leste dꝝ. without merites/ & to nothyng apte no: disposyd/that is goodly. And that thyngeth me to suche feare/ that I may trust & hope of no ioy in heuen/no: eny thyng that is good in erth. but only loke for dampnaciō. Ah. holy soul and yf thou wylt what these paynes doth profyt the thou woldest haue a mery spꝝt & a lyght harte. For certaynly other these greete temptaciōs byn only payne to the. or els they byn wylfully despyd of the. If they byn only payne: knowe thou for cartaynte that they byn no syn. For as oure holy father saynte Austine sayeth. Syn is so bolūtary. that if yt be not bolūtary yt is no syn. & as doctours sayeth. what so euer temptaciō man suffre/yf he cōsent not/ yt is no syn/but only payne & meryt. & specially in these spūall temptaciōs. whiche ben agaynst fapth and hope. For as scripture sayeth this is our glory/this is oure victoꝝ: our moſte ſtrong & myghty fapth. in Jeſu cryſte. whiche knowyth his ſaruautes and electe

Capitlo. xlii.
de vera reli-
gione.

Prima. Joā
nes. b.

The. xv. Chapitre.

chylde better then they know them selfe he knowyth that leuer they had to suffre dethe / as martyrs. than they wolde breke or gyue ouer / or cōsent to the enemy in suche temptacions & paynes. whome therfore he putyth for the tryall & meryt in these greates paynes. by cause they crowne & glorie shulde be the more hye in heuen. And certeynly they payne were a kynde of martyrdom / if they wolde suffre yt gladly / as holy martyrs dyd suffer dethe for the loue of Jesu crist. But for as moche as eny parson is not lyke stronge in fayth / hope / & the holy loue of god: necessaryt yt is to shew som remedies & cōfortes / how holy fathers byfore vs hath behauyd themselfe in suche temptacions.

Good remedies agaynste Spirituall temptacions. The. xv. Chapitre.

Doctours wytyth that in suche spūall temptacions. we shuld behaue our self otherwyse then in carnall temptacions. for in carnall temptacions we oughte to make stronge resystence / & euer wastell agaynst them. but we may not do so in spūall temptacions. wysely & dyscreetly we must resypte them / but in no wyse wastell wyth them. when the enemy putyth to you a mocion of infydelyte / reason not with hym / and lyke wyse when he castyth a suggestion of desperacion / stryue not with hym. but vse this medecyne. Suspende poure reason. restrayne all poure sensys. & plucke vp all poure spirites. & as the mocion cōyth / so let yt passe without stryfe. If it be only of y^e disposicion of our corrupte nature / this is sufficient yt yt be vsyd. If yt com of the enemy he wyll not leue you so. but he wyll cleue otherwyse &

worke more trouble. Then after the counseyl of doc-
 tours vse thys remedy. Repressur & shew your selfe
 to set lytel by it/ or nought. though y^e thyng be grete
 And lyfte vp youre mynde to god. & remembre hys
 tender mercy in the redemption of man/ & how yt is
 his ordinaunce in suche temptacions & paynes to pro-
 ue his seruantes. to whome he intendith to gyue y^e
 crowne of glory. But yf y^e enemy be fierce & wol not
 cesse for this. as he is most subtyll & crafty/ then me-
 ke your selfe vnto god. & offer your selfe for his loue
 & for the dew fruyte of penance for your synes. glad-
 ly & with thankes of hart/ to suffer al paynes that yt
 shall please his grace to sende you. And wyth y^e call
 & crye with harte & voyce/ on the holy name of Jesu
 .x. tymes. or more or lesse/ as your deuotion serueth
 with som holy & swete meditaciō of reuerence to the
 same/ as god shall put in to your mynde. This ver-
 teu of mekenes & confessyon of the name of Jesu in
 harte & woꝛde/ y^e enemy may not abyde. for though
 for a lytel tyme he wol pretende and semble as yf he
 were not abasshyd for that vertue and name/ as the
 serpent that scripture spekyth of. whose property ys
 for the tyme to stoppe his crys/ yet by the woꝛdes of
 the enchanter in conclusion he is ouercom & taken.
 So the enemy though he wol not be a known ther-
 of/ but som tymes more fiercely he wol make insurrec-
 tiō after that holy name Jesu be spoken. yet certeyn-
 ly that holy name namyd he is ouerthrowen/ & ther-
 fore strongly persew hym with the same & with me-
 kenes/ & he shall fle with grete cōfusiō/ to the grete
 comfort of all them that abydyth as true seruantes
 perseuerant in this theyꝝ pꝛofe/ to theyꝝ grete try-

The xv. Chapitre.

umphe and to the vtter confusion of the enemy. Experience shewyth also cōfort & remedy ageynst such temptacions. A certayne parson ther was / that by þe space of .ii. yeres & more. was troubelyd wth suche mocions / & often tymes by water & by lande. he had mocions to desperacion / & to the moſte abhomynable that may be / to diſtroy hym ſelfe. bothe by water & otherwyſe. And the pſon neuer ceaſyd. but callyd to god dayly & perſeuerantly to ſtrength hym. & euer confeſſyng hymſelfe the ſervant & worſhipper of the holy name of Jeſu. cōmptyng hymſelfe only & holly to þe paſſion of cryſt & marcy of oure lord god. And wthyn the ſayd tyme he had cōfort & illuminaciō in ſoule. how to anſwere the enemy / to his gret cōfort. & to þe edefyng of other. And þe was this / yt was gūē hym by a light. that when ſo euer ſuche mocion cam to his mynde. that he ſulde take that mocion for an occaſion & remembraunce to honour the paſſion of cryſt & the blyſſed byrgyn hys mother. And yf it com to his mynde a .C. tymes in the day. ſo ofte of þe ſame to take occaſion & remēbrance to ſay. Adorante cryſte Jhu et benedicimus tibi. Quia per crucem tuam redemiſti mūdum miſerere nobis. And to the mother of marcy one Ave maria. to the ende. And thus that parſon was clene deliuered. to the greate encrease of hope in his ſoule.

An anſwere to the fyrſte parte of the Cōplaynt of the dulle ſoule. And a remedy for his tediousnes. The .xvi. Capitre.

BUT now to the cōplaynt of the pſon that ys troubelyd wth mocions of desperacion. And fyrſt where he ſayeth that his lyfe is as yt were a te-

diuousnes. In that poynt becommeth þe enemy all this trouble. For þe he may byng hym to an heupnes of sperte / & to a dulnes and tediousnes: then hathe he in maner robbed hym. from þe sele & quicke serbour of good workes / & spoyled hym of hys corage that he had to verteu / & woll make hym leue sōtyme hys dewtyes bndone / & other good workes / to þe whiche he hathe bene accustomyd. But this spūall pensyuesnes / & tediousnes of sperte is causyd otherwyle in þe grete syners of the worlde and infydels & heretikes & otherwyle in the seruantes of god. In the seruantes of the bygh / pt is causyd. when they haue þe condicions of the þe master. Somtyme of a spūguler and proude mynde when a man pferryth his owne will mynde / iurencion / or counseyl before al other and also agaynst the comandement of god / and is so obdurate & styffe in his oppynion / that he woll folow no counseyl. neyther of hys prelate / nor of any other ruler. Of thys we rede an example in the seconde boke of the kynges of one called Achytosel / whiche for that his counseyl was refusyd & not folowyd. he went home & hounge hymselfe. Some tyme þe comyth of an enuyous mynde. when a man ys so replete wyth the popson of Enuy. Ire. & impacieney. that nether for god nor man he woll spare to reuenge. his enuyous wyll & harte. Of thys we rede in the boke of quene Hester of one callyd Almon / whiche so enuyed a verteous man callyd Mardocheus that he coulde non other wyle be contentyd / but he wolde hane / not on ly the sayd Mardocheus / but also all his naciō slayne on a daye. and all for that Mardocheus dyd not arise and do hym reuerence as other did. But what

.iii. wayes
how tedious
nes may co-
me in euill
people.

Capto. xvi

Capto. iii.

The. xvi. Chapitre.

Ibidē. Capit
tulo. vii.

.iii.

Math. xxvii

How tedious
nes may be i
the seruantes
of god.

fortunyd & suerly by the wyl of god & the meanes of
the formanyd quene Hester whiche was Hardoche
us brothers doughter. vpon the same galows that
he let make for Hardocheus / he was hangyd hym-
selfe. and Hardocheus with all hys nacion delyue-
ryd. Som tyme yt comyth of a malyssous & cursyd
wyl. a man wyl not calle for marcy to god. but vo-
luntarly & wylfully seperat hym selfe. from his mar-
cy / as dyd Judas that betrayed our sauoure. And
all these cam to cōfusiō. And therfore from thys te-
diousnes god kepe all cristen people. for hys tendre
marcy. amen. ¶ Of an other cause & maner thys
forsayd tediousnes is causyd in þ seruantes of god
As saynt Gregoꝝ wytnessyth in his moralles. And
that ys when the seruantes of god haue foughten
the batayl of vertu long selson / & exercysyd hymself
wele in warkes of perfeccion / and gostlynes. After
warde he begynneth to be wery. & to abate his dylig-
gence and goostly corage that he had in resystynge
temptacions and doynge good workes / & so gyueth
place to the enemy / whyche anon as þ aduarcy do
the perceyue / he parselowth hym more craftely / & by
many suttyl fraudes and suggestions moueth hym
to the forsayd goostly werynes / & tediousnes. Ageyn
the whiche / we must vse these remedies that folow
yth / and apply all our enforce & myghte / to resyste &
remoue this sayd tediousnes for lyke as where the
sarpen may get in / her hed / she wyl couer & draw in
her body shortly / so wol he do. Therefore let vs cut a
way tediousnes from our harte / as þ moste parlous
hed of the sarpen the dyuell. for yf he may obteyne
that vndoutyd he wol brynge vs to farther trouble

Therfoꝝ when we be wery in goodlynnes. let vs run
 to the well of mercy & fontayne of all cōfort oure lo-
 uing sauour crist Jhesu. whiche hath pmples to
 cōfort & refreshe vs sayng. Come to me al you that
 be ouerchargyd & werped in the grete labours y^e haue
 taken for my loue. Com to me & I shall refreshe
 the you. I shall cōforte releue & defende you / & from
 all troubles delyuer you. In me ye shall haue peace
 Let vs cōsyder y^e grete mercy & tendre loue of that
 lord / whiche foꝝ our redempcion & delyuerance / ne
 they^r sparyd bodye noꝝ soule / but strongly sufferynge
 the batell of tribulation & all paynes to y^e bittermost
 neuer ceassyd to the ende / but reddyd his most pcy-
 ous lyfe foꝝ our saluacion. Remēdre also the holy ap-
 postles / martyrs / cōfessours & vyrgyns / and inume-
 rable holy fathers & sayntes that faughte the same
 batayl. Apyte by the eye of your soule to heuen. & cō-
 syder y^e crowne of gloꝝy. whiche our sayd lord hath
 pparyd foꝝ his seruantes. & holdyth yt in his hande
 as most sure & redy to those psons y^e perseuer fyght-
 yng this batayl to y^e ende. foꝝ to them only it is pro-
 mysyd. Loke also downe to hell. & cōsyder wheter ye
 be able to susteyne the paynes ordeid foꝝ y^e contra-
 ry foꝝ them I mene y^e begynneth good workes & do
 not pleue to y^e ende. These well cōsyderyd may be
 an occasion to remoue all tediousnes and dulnes of
 spirit. But yf you wyll confounde the enemy shortly.
 vble thys remedy when ye be dysposyd to dulnes of
 spryit / applye your selfe to some workes bodely oꝝ
 gostly. that ben to the honoure of god. though in the
 doyng of them ye haue deuocion. as in prayer. oꝝ
 in redeyng of holy psalmes / oꝝ sayntes lyues.

Math. xi.

Joānes .xvi

 A good re-
 dy ageynst
 tediousne

The .xvii. Chaptyr.

Psalmo .xlii

Psal. C. xlii.

And specially ofte amonge. vse these holy Psalmes
Iudica me deus et discerne causam meam. & Domi
ne exaudi orationem meam. auribus percipe obsecra
tionem meam. And in this exerceyse the enemy may
not abyde. but seying that y more he tēptyth/ y more
the seruante of god dothe p̄fyt in good workes/ as
bitterly cōfounded fo; that tyme he wol departe/ and
celle his temptation to the great cōfort & goosly ex
perience of the sayd parson and many moo.

In answere to the seconde parte of the
complaynt of the dul soule where she com
playneth that all swetnes & deuotion is
taken from her & she lefte all dry/ & with
out merites. The .xvii. Chaptyr.

Homelia .xii

Here the sayde parson also sayeth that all hys
w deuotion and swetnes is taken from hym/ and
he as a thyng/ that were fo; taken. al lefte dry
without merites. He thynkyth that all y dedes that
he hath done be noughte/ & rather be syn. the good
workes/ and yt is not so/ but all is illusyon & crafte
of the enemy/ whiche after y he hath darkyd reason
as is said befo;e/ then he wol begyn to clatter in the
fantasy of man. fo; as Origen sayeth vpon Luke
Man hath .ii. aungels deputyd to hym/ one good
and an other yuel. And if good thoughtes be in our
harte/ and Justice in our workes/ then our good aū
gell spekith to vs. & cōtrary/ when yuell thoughtes
dothe abyde & roote in our hartes/ then the aungell
of the dyuell spekyth to vs. And some tyme he wole
(as saynt Paule sayeth) transfigure hymselfe/ and

appere as an aungell of lychte. And vnder the coloure
 re of betteu & good thinges / he wol deceyue the sym-
 ple soule / suche as haue not y experience of his sub-
 tyl craftes. And somtyme. he hathe apperyd in y sy-
 mplytude of criste. as we haue many examples. and
 by a false & bayne loye / he hathe deceuyd them / that
 hathe ben gyuen to greate pfeccion. And moze ouer
 yt is to feare / syth he is so proude & hathe so grete re-
 bellion to god. and suche malyce & enuy to man. yf
 he were suffryd he wolde not spare / to couinterfet the
 voyce & parson of god omnipotent / and speake suche
 oꝝ other lyke wordes in the pson of god. As yt were
 god that spake / and signyfy and say / thou art abho-
 mynable by syn. thy grace is gon / thou hast cast thy
 selfe bitterly from me / & therfore I wol no moze rece-
 ue the to my grace / thou art dampnyd. I haue dely-
 ueryd the to the enemy / and suche other. & all shulde
 be but the fraudes of y enemy. whome yf god wolde
 suffre so to do : yt shulde be to the greate gloꝝy & try-
 umphe of his saruant / whiche beyng but as a woꝝ-
 me of the erth in maner & in cōparison of the enemy
 yet by y grace of god / ys able to ouercom hym & all
 his craftes. to his better cōfursion. foz he lost the said
 gloꝝy without any suche temptacion oꝝ dysuasion.
 He wyl also somtyme speke to vs in the voyce of our
 owne cōscience / specially when we be darked in our
 reason / & say. My fayth is vnstable / and not trew. it
 is but fayned / my hope ys not bywardē as yt shuld
 be. I haue no loue to god. I cōsent to euery syn. & to
 euery delectacion. I wol despayre / how may I loke
 foz heuen. that consentes to euery delectacion. and
 do not resyst eny temptacion / euer I decay and fall

from god. Suche thoughtes and innumerable moos
he wol speke in our soule as yt were oure owne con-
science that shulde speke/ & all is but hys crafte and
suggestions. Sotyme he wol speke in his owne dy-
uellyshe parson & cast his mosse terribble engyns of
fere in mannes soule/ to hys grete vniquietnes. and
say thus. If thou leaue not this perfeccion of thys
worke. I shall mete with the in suche a comar. Or if
thou do thus/ & thus I shall byng the to this cofu-
sion/ or that mystrye. I shall neuer leue the/ but euer
psew y/ tempte the/ & trouble the/ vnto I haue brou-
ghte the to hell. And sotyme he woll put hym in gre-
te fere/ & dayly ver hym for a seaso/ though he may
not ouercom hym. & say If thou cease not from this
worke/ or that worke/ thou shalt faile in this horri-
ble syknes/ as the falsyng syknes/ the frenly/ y paw-
sey or the pestylence. On this maner he spake to the
holy fater saynt franeys/ but he set nothyng ther-
by. but prechyd the more/ not withstanding his sut-
tyll suggestions. And also to saynt Martyn/ & sayd
that he wolde neuer leaue hym/ whpyther so euer he
went. but he feryd not his thretenyng/ but said thus
Dñs michi adiutor non timebo bias tuas. God be-
yng my socour & helpe. I feare not all thy wayes/ &
so he was confoundyd. These thynges though they
byn terribble to euery man/ yet they be mosse detrac-
tion to the ferefull & scrupulous pson/ whose conscien-
ce by cause of the feare/ & doutfulnes of the same. se-
myth to consent to suche/ & yet yt is not so. Of these
terribble suggestions/ mocion & feares/ the prophete
Dauid spekyth in hys psalme/ where he sayeth and
prayeth on thys wyle. Exaudi deus oratione meam

cū deprecor . a timore inimici eripe animam meam:
 Good lord graciously here my prayer/ & delyuer me
 from the fere of myne enemy In an other place also
 he sayeth. Contristatus sū in exercitacione mea a
 voce inimici . &c. Blyssyd lord I am sore vexyd in
 myne exercyse/ thow the voyce of myne enemy.
 And in the .xl. psalme also Inimici mei dixerūt ma-
 la michi. Myne enemyes hathe spoken to me . most
 terriblye puel & fetefull wordes. vpon the whiche tex-
 te saint Austyn askyth what enemyes byn these. but
 our goostly aduarisary the dyuell. And the ordinary
 glose of the same sayeth. These enemyes byn y dāp-
 nyd spirites/ whiche somtyme with ferps/ & sōtyme
 with false toyes/ troubelyth the seruantes of cryste.
 But let neuer any pson or parsons be feryd of suche
 suggestions/ that wold sarue god. & hathe a mynde
 therto/ though they be darkyd in reason somtyme.
 & can not discusse that thyng they shuld. nor se them-
 selfe/ nor theyr actes ne lyfe that they haue led in ty-
 me paste. For ther is nothyng more necessary to ma-
 ke a man know that of hymselfe he is noughte then
 these paynes/ & that all hys helpe cōfort & strengthe
 is of god. But suche a soule y is in trouble & payne
 of tēptacion/ yf he cleue in harte to god. & call to his
 mercy/ he shall neuer be ouercom. For as saynt Gre-
 goyr sayeth in his Morals. In all anguysh of spy-
 rite & tēptacion/ how moche so ever thy senses/ resō.
 thoughtes & dedes ben darkyd/ & seme not swete nor
 meritorious/ as long as in the bottom of thy harte
 & roote of thy wyll thou seyst a cōtrary inclinacion
 that thou woldest not consent/ for any thyng/ & that
 suche tēptacions byn paynfull to the & not pleasure

Psalmo. li.

The xlv. Chapitre.

no: boluntarily despyd. so longe thou arte safe and not ouercom in that tēptacion. Saynt Jerom sayth also. that in suche anguysshes of spyrte/yt thou but suspyre o: sygh vp to god for marcy/thou art safe in soule. But as saynt Thomas sayeth/ better yt were to dyspyse them/fo: that is a token of greate grace. Euery man/ sayeth this noble doctour p̄ resystyth & wrestelyth with tēptacion ouercomyth it not. but he ouercomyth temptacion/p̄ dispisyth yt & carpyth not fo: yt. but rather offeryth hym selfe to yt & all other wyllfully & gladly fo: p̄ loue of god & fo: the purgacion of his owne synnes. And suche a pson in wrestlyng resystyng o: ouercomyng tēptacion dothe moche meryt. fo: as master Duns sayth. Meryt stondyth not in swetnes & faruour of grace. but in the enforçe & laboure of p̄ comaūdemēt of god. accordyng to the iclynacion of grace & charite. fo: som tyme p̄ soule p̄ hathe moze grace/ hathe lesse swetnes & faruoure than he that hathe lesse grace. Gerson sayeth also. that better yt is somtyme & moze meryt to haue a wyll clerely by sayth to beleue/and to haue a wyll strongly to hope in god/and to haue a wyll with enforçe and laboure of harte faruently fo: to loue god & moze meryt may be. than wythout difficulty souertyme to haue the vse of these forsayd vertues/as we wolde and after our owne wyll. And this is not only the sayng of Gerson/but yt ys also the comendatēpnacion of doctours. Therfore neuer drede we care/ what the enemy speake in poure soule. fo: as saynt Thomas sayeth. know ye fo: a certaynte that he can nother create thought no: directly cause any thought in poure mynde but as we gaue example a

n.iii. diffic
it. q. prima
t.iii.

ist. xlv. p.
est. prima
de finem.

rac. de pre
raciōe ad
stā cōside-
tiōe terciā

ima secōde
tio. lxx.

foze of the beſſell with muddy watter. he may be oc-
 caſion of diuerſe thoughtes in oure mynde. he may
 touche þ diſſhe. that is to ſay. he may moue & touche
 the instrumentes of the ſenſys. and by the occaſion
 therof. trouble the fantaſy/and inclyne yt to ymagyn
 many and diuerſe thynges/by the reſon wherof/the
 reſon of man/foz nye ampte and affinite. that yt ha-
 the with the fantaſy/considerith the ſame/and ſo yt
 ys to be vnderſtonde that we ſayd befoze/how the
 enemy dyd clatter and ſpeake in the fantaſy & ſoule
 of man and none other wyſe after this notable clat-
 ke ſaynt Thomas. On thys maner he woll ſpeke a-
 monge in the tyme of the ſarvice of god. and enclp-
 ne vs by hys ſuggeſtion to conſydre thynges & mat-
 ters harde/ſpoken/ſeen/thought oꝝ wrought/in all
 the proceſſe of our lyfe/though byfoze they were not
 in our mynde/and alſo moue vs to diſcuſſe our lyfe
 paſt/and oure confeſſions & ſay/they be not ſuffi-
 ciently made/by cauſe he wolde let oure mynde from
 our dewty. ſomtyme he woll pſwade and entyſe vs
 to haynegloꝝy. after reſpytyng of tẽptacion oꝝ other
 holy meditacion and prayer. and ſaye/ Ah ſyr. ye be
 a holy man. and ſtronger in god. ye haue overcome
 me/ye maye be glad and reioyce in harte that I can
 faſten no tẽptacion on you. But foꝝ al ſuche cautels
 & falſe deceytes of the enemy/kepe you euer in meke-
 nes. Do youre dewty as youre helde woll ſuffre to
 the bittermoſte. and care not foꝝ them. foꝝ they can
 not hurte. And all be yt/that he ſe/ye/ye haue no me-
 rittes/ye be a ſyner. & offer to you motions of inſide
 lyte. & of deſpayre. reſon not wpyth hym in any wyſe.

The .xviii. Chaptyre.

reupue. and com to hym selfe. Antony consydeyrng
where he was/ & sepyng the cōpany þ̄ was presente a
boute hym. espyed his disciple/ & pryuely made hym
a sygne to com to hym & said. Cary me ageyne wher
I was befoze. And so done he cryed & prouoked the
dyuels to com ageyn sayng. Com ageyn ye theuys.
I am the saruant of Jesu criste. do what ye can. I
desye you. The dyuels not beryng this grete cōsuly
on and dyspyte. thoughte how they myght reuenge
themselfe. & gatheryng a great multitude to gether
transfornyng them in to the similitudes & lyknes of
dyuers bestys. & so apperyd to hym ageyn/ whome
when he sawe. anon he was lyghtnid with þ̄ lyghte
of the holy goste. & sayd to them. I se now ye fere my
lorde Jesu criste. for one of these bestes in whose sy-
myltude ye haue transfornyngd your selfe/ were able
to deuoure me. yf yt were the wyll of my lorde Ihu
crist. but now all the worlde may know/ that ye may
nothyng do of your selfe/ but as ye be lycensyd and
pmyttyd of my lorde Jesu crist. In wose name I de
sye you all/ & so they confoundyd/ euangylshed a way.
And then our lorde Jesu apperyd. To whome Anto
ny sayd. O lorde where hast thou byn so long? And
he answeryd & sayd. Certeynly Antony I was euer
with the. But I seemyd to wythdraue my selfe/ for þ̄
I myght pue/ how strongly thou woldest fyght for
my loue. And now for that I se thou hast acquit thy
selfe wele & played þ̄ man. I shall make thy name to
be knowen thorow out all þ̄ worlde/ wherfore. let ne
uer man thynke/ that he ys forsagen of god. but as
the prophete I sai sayeth/ yt ys but as a lytell popnt
oz prycke. an instant oz moment of tyme. in þ̄ which

god proupyth man. & seemyth to forne the most favorable and swete countenance of his most blessed bysage from man & to seeme as he had indignacion & were sore displeid with man. And all is because in a lytle poynt/he wol pue hym. that euer more he may haue marcy on hym. And thus to be lefte of almighty god no faythfull saruant of god shulde disdayne/ syth on the same maner the son of god. in our nature/hanging on the crosse byd call & cry/ to his eternal father sayng. My lord god. why haste thou thus forsaken me. What. rrb.

Remedies ageynst desperaciō. The. xii. Cha.

Hete also the desperant pson sayeth. he can see no nothyng but his dampnacion/ and so to fall to despayre. O swete soule beware. what thou sayest vsurpe not the power of god. Take not on the to discusse the vnscrutable iudgementes of god. I wol graunte to the y in tyme and place it is good a man to remembre dampnacion / & in his meditation to recoit with him selfe as he were byfore y iudgement of god remembryng his synnes. the iustice of god. the paynes of hell dew for syn/ & suche other. But in this beware dyspyne nothyng/ nother for thy selfe/ ne yet for any other. For yf thou despayre. or decre thyne owne dampnacion. thou vsurpyst to dyspyne y moste secrete sentence of god. whiche angell in heuen doth not know but only yt is resaruyd to god. Also thou doest moch injury to god/ in mistrustynge his marcy. thou makest hys marcy no more in thy corrupte fantasie/ or mynde/ then is the marcy of man. or angell. wher the marcy of god ys infynite & hath no ende/ what spe-

The. xii. Chapitre.

trac. de
medis cō-
blasphē-
m.

kist thou man of synnes. As this noble clark Gerson
sayeth/ yf thou hadest shed all the cristian mēnes blo
de/ that hath byn shed from the incarnation of our
loꝛde to this howze. haueyng repentaunce with a wyl
to be cōfessyd and contryte/ for one supplicacion for
marcy/ thou mayst be sauꝝd and eꝛteyne forgyfnes
of god. why thynkest thou. that our most mercyfull
sautour Iesu dyd chuse to his singular famylarite.
Mathew. Peter. Paule. iache. mari Magdalen and
mary the Egipcian/ & the these and blasphemar that
honge on his right syde. wyth innumerable mo grete
synners. that now byn holy saintes in heuen. but only
that thou shuldest neuer despayze. but euer cōmpt y
to the marcy of god. & to his blyssyd passiō. O what
spekyst thou of merites. syth the wydow/ that offryd
but .ii. mytes/ was moꝛe alowꝝd. then they y offryd
most of all. for god reedith not the woꝛkes so mo-
che/ as he dothe the wyl. where is in case no nother
possybyltye. but ouer all this. y merites of the passiō
of crist is sufficient for vs all. The infantes that byn
new boꝛne/ & cristenyd/ that neuer dyd good dede. in
the merites of the passion of crist byn sauꝝd. I saye
not but gret multitude & nōbre of merites byn good
but grace whiche makyth man partener of y passion
of cryste ys sufficient. Master Duns sayeth. that he
merith moche/ that in tēptacion lelyth not y grace
that god hath gyuen hym. And Gerson sayeth that
he hath grete merites/ that hath the passion of crist
& a good wyl to do well. He that hath these. ii. hath
grete merites/ & a good suerty/ and neuer nedyth to be
ouertcom of y enemy. for as I rede of saynt bernard
in his legende. In suche a tyme as he was in greate

habeto.

good Exā
of saynte
bernard.

ieopardy of deth by syknes/ the enemy cam & temp-
 tyd hym in desperacion/ & mouyd hym fyrste to cōsp-
 der hys lyfe/ and neglygences/ & the holy man sawe
 there in moche neglygence/ and then the enemy dyd
 tempte hym farther & sayd/ what good dedes oꝝ me-
 rytes haste thou done in thy lyfe/ oꝝ what is all thou
 hast done/ in cōparyson to þe grete & inestimable bene-
 fyt of gloꝝ. And he/ as euer he was meke/ thoughte
 all his dedes noughte/ & so began to fere. and fall to
 despayre. But anon the holy gooste did lyghten hym
 & gaue hym his answeꝛe. And then he sayd. I know
 that my lord Iesu hathē deth right to the kyngdom
 of heuen/ by .ii. tytles. one ys/ by his naturall enhe-
 ritance/ syth he is þe eternal son of god. A nother title
 he hathē by the merites of his blyssyd passion. whiche
 he suffryd/ not foꝝ hym selfe/ but foꝝ me and all man-
 kynde/ & that is sufficiente foꝝ me. And so the enemy
 vanyshted a way. Thus in our dethē suerty we haue
 to rest to the passion of crist. whiche is a saue cōducte
 to all that trustyth therein. No man nedyth to falle in
 to desperaciō. that woll eny thyng enclyne hymselfe
 to aske marcy. foꝝ our blyssyd lord ys so marcyfull
 as our sayd lord shewyd to oure holy mother saynt
 Margitt by reuelacion. & tenderly he lonyth the shepe
 of hys folde. that yf yt were possyble foꝝ hym to dye
 foꝝ eche one of them a speciall dethē. suche as he ons
 did suffre on the crosse foꝝ all mankynde/ rather then
 he wolde lose them oꝝ eny of them/ he wold suffre the
 said special deth to redeme them. foꝝ as saint Paule
 sayeth. Syth he sufferyd dethē foꝝ mankynde/ when
 we wer all his enemyes. what wol he do now foꝝ vs
 þe he hathē so dēre boughte. with his pꝛecious blode.

Libꝛo v
 Capit. li
 et .lxx. f

Roman

The xix. Chapitre.

and made vs his owne chyldren by adopcio of grace
suerly rather then he wolde leue vs / yf yt were possy-
ble / accordyng to the reuelacion he wolde dye for vs
ageyne. But syth he wolde do thys for every crysten
man. what thynke ye he wyl do for them that leuyth
the worlde and forsakyth them selfe for hys loue and
geuyth themselfe holly to hym. as al holy relygiouse
psons. Of whome I wote not what I may say / syth
they be so appoynted to god. that they be only hys.
and none others (As saint Anselme saith) they must
nedes haue more mercyfull iugement at hys hande
then any other. because they be hys only. No man
sayeth thys holy Doctour / dothe iuge his owne mo-
re strengtly / than he dothe that. whyche parteyneth
to a nother. wherfore all suche may haue grete com-
fort in oure lord / strengly for his loue to wythstond
temptacion. And I wolde exhorte every relygiouse
parson to the same. by an example that I rede of an
holy father that ouercame the enemy. and bitterly in
maner confoundyd hym. by grace and good wysdom
For when the enemy wolde tempte hym to pryde / he
wolde wyth all hys myghte enforse hym to mekenes
when he mouyd hym to pryde or wythe / then he apply-
ed hymselfe strongly to pacience. And so. lykwysse
from Glotony he wolde declyne to abstinence / and
when he temptyd hym to desperacion : he wolde com-
myt hymselfe to the mercy of god / and apply hym-
selfe to hope. And lykwysse also when he wold temp-
te hym to scrupulosite / & feare of conscience : then he
wolde enforse hymselfe all togyther to charite. and
to the holy loue of god. whiche holy loue / when yt is
parfyt yt excludith all synystre fearys & yuel dredys.

20 de sili
inibus.
lis. lxxxii
xxiii.

Conclusion of this Treatise/exhorte
ynge every parson to the loue of god

The. xx. Chapitre.

AND for a synall conclusyon of thys treatise
I exhorte every religious parson to behaue
themselfe. & apply them specially to the loue of god.
for therein restyth all perfeccion. where holy loue ys.
there is only merit/and where it is not/there is euer
errour and presumption. If I shall watche/pray/fast
do almes dedes/ kepe sylvence/abstinence/ syght and
contynence. If I had all the knowlege and graces.
to do miracles/saith saint Paule with all other per-
feccions & haue not charyte/ whiche ys the holy loue
of god. All the other can not profyt me. All these said
perfeccions must be vsid with a mesure/but the holy
loue of god. as saynt Austyne sayeth/hathe no mea-
sure. who may haue this holy loue and reuernt famy-
lyaryte with oure blyssyd lord/ yf the spouses of the
said lord haue yt not. Rede and ye shall neuer fynde
that oure sauoure cryste Iesus hathe shewyd more
familiarite/than to holy virgyns and wydowes/as
to saynt Kateryn & martyrs/to our holy mother saynt
Byrgyt/saynt Clare/saynt Kateryn of sene with ma-
ny other/whiche he spousyd to hys grace. they wyl-
fully forsakeyng the pompe of the worlde for his ho-
ly loue. Thys loue is comparyd to the oyle that the fo-
lyshe virgyns specyfied in the Euangely had not.
what a daylyth yt to haue lampes and haue no oyle.
So lyke wylle/ what auaylyth yt to haue soulles as
vessels apte to grace/& not to haue the oyle of grace
to replenyshe them. whiche oyle ys the holy loue of
god. Therfore deuoute sisters/yf ye knowe any par-

ii. Cor. xiii

In manual
Capitlo. i.

Math. xxv.

The Table.

sons dysposyd to **Scrupulosityte** and scruple feare, counseyll and exhorte them in oure **Lorde**, all suche scruple and synystre fearys secludyd and put a way holly and only to apply them selfe to be garnyshtyd with the holy feare and reuerence of god/ and wyth his blyssyd loue. for in these .ii. begynneth & endyth all perfeccion. and these .ii. ioyne the soule of man or woman to oure lord & sauour criste **Jesu**, whose blyssyd loue hath mouyd vs to begyn this blyssyd treatyse/ as a directory of the conscience, whiche poure exhortacio is only after the mynde of these forsaide holy **Doctours**. And thus we ende the sayd treatyse in the holy loue of oure sayde **Lorde**. To whome be euer all honoure / holy reuerence and loue of harte wythout ende. Amen.

Here folowyth the Table of this present Treatyse.

The fyrste Chapitre is a **Dreamle** or **Introduc-**
cion in to this treatyse & of what thyng he entendyth
to speake. **Folio primo.**

What is the holy feare of god. **The secōde Chapi-**
tre. **Folio secundo.**

What is the scruple feare & what puells comyth to
vs there by. **The .iii. Chapitre.** **Folio .iii.**

How this scruple feare shulde be orderyd. **The**
forthe .Chapitre. **Folio .iiii.**

How of scruple feare comyth scrupulosityte & moche
trobelyth & relygiouse pson. **The .v. Cha.** **Folio .iiii.**

What is **Scrupulosityte**. **The .vi. Chap.** **Folio .vi**
wherof scrupulosityte ryseth or bredyth. **The seuenth**
Chapitre. **Folio .vii.**

The Table

folio .xxviii.

How Scrupulosite is noryshed. The .viii. Cha.

Wherof Scrupulosyte is maynteynyd. The .ix. Chapitre. folio .viii.

Of the puels that Scrupulosyte bypnygh to. The .x. Chapitre. folio .x.

Of remedies ageynst Scrupulosyte. The .xi. Chapitre. folio .xii.

Of remedies for Temptacions comyng of scrupulosyte. The .xii. Chapitre. folio .xv.

Of spirituall Temptacions/and how they may com to vs. The .xiii. Chapitre. folio .xvi.

A lamentable Complayne of the dulle Soule. The .xiiii. Chapitre. folio .xvii.

Good remedies ageynst spiritual Temptacions The .xv. Chapitre. folio .xviii.

An answer to the fyrste parte of the complayne of the dulle soule. And a remedy for hys tediousnes. The .xvi. Chapitre. folio .xviii.

An answer to the seconde parte of the cōplayne of the dulle Soule where she complayneth that all

swetnes & deuocion is taken from her/ & she lefte dry & without merites. The .xvii. Chapitre. folio .xx.

An answer to the Thyrde parte of the Cōplayne of the dull Soule/ where she Lamentyth herselfe as

utterly forsaken of god. The .xviii. Cha. folio .xxiii

Remedyes ageynst Desperacion. The .xix. Chapitre. folio .xxv.

A conclusion of this Treatyse/exhortynge euery pson to the loue of god. The .xx. Cha. folio .xxvii.

¶ ¶ ¶ ¶ ¶

Imprynted by Michaell Iawkes.

and crede wth pr^{ty}ous beholdyng

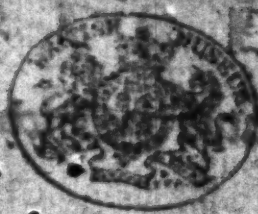
The pardon for v. pat^{er} n^{ost}er. v. aue^{ma}

of the arm^{ys} of x^{rist}. 29. & in x^{rist}.



147. 100.

O man vnkynde
 Bere in thy mynde
 And y^e thalt fynde
 Getrue and kynde
 O pappes smerte
 O here my herse.



Cordiale 629
3
Quattuor nouissima cū
multis exemplis pulcherrimis. ⁊ de terroribus mortis cū eter-
ne beatitudinis gloria.

